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# The Wayfarer's Prayer Book

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# The Wayfarer's Prayer Book

PREPARED BY

REV. JOHN TALBOT SMITH, LL.D.

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

TENNYSON: *The Passing of Arthur.*

NEW YORK
THE CATHOLIC ACTORS GUILD OF AMERICA
1917

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This little book of prayer and guidance has been published by the Catholic Actors Guild of America. The Guild was founded in 1914 by Rev. John Talbot Smith, under the patronage of His Eminence Cardinal Farley, for the purpose of making religion a more efficient factor in the actor's life; also to support and encourage the ideal in the dramatic art and in the current drama. The Guild has established an annual retreat for actors in New York, eight monthly meetings, an annual mass of requiem for the dead, and a bureau of advice and assistance. Every Catholic actor should become a member and help the good work along. Any Catholic of any walk in life may become a member. This little book of prayer has been issued in behalf of the Guild, and you are asked to bring it to every actor's attention.

**Nihil Obstat.**

REV. ARTHUR J. SCANLAN, CENSOR.

**Imprimatur.**

✠ JOHN CARDINAL FARLEY.

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## ST. GENESIUS, ACTOR AND MARTYR

IT is on record that many members of the stage became converts to Christianity from a very early date. The stage in pagan days was a mere panderer to the corruption of the hour. Yet its representatives were not beyond the saving grace of Christ, who did not desert them in the modern fashion. Genesius was an actor in the days of the Emperor Diocletian of Rome, the famous soldier and statesman, at the beginning of the fourth century. He was playing one night before Diocletian in a play which mimicked certain Christian ceremonies, very likely Baptism. By this date the Christians had become powerful and well known in the Empire, and their ceremonies had begun to attract attention and admiration. While the play was going on Genesius had a vision of some kind which made him at once a Christian, for he was baptized on the spot and made his confession of faith before the astonished ruler. By the Emperor's order he was at first scourged, then tortured in various ways, but refused to change his faith or his determination, saying: "There is no King but Christ, and though you were to slay me a thousand times, you cannot remove Him from my heart or from my lips." He was then beheaded. His feast day is August 25. He has been chosen by the British and American actors as the patron saint of their respective guilds.

### PRAYER TO ST. GENESIUS

O Omnipotent God, grant, we beseech Thee, that through the intercession of Thy martyr Genesius, we may be freed from all distress and pain of body and purified from all uncleanness of mind. Through Jesus Christ Our Lord. Amen.

## CHRIST'S SPECIAL MESSAGE TO YOU

THE longest life is but a drop in the ocean of Time. In your youth fifty years ahead looks far enough away: in your age it will seem a small thing. Get the right view of life and time now, so as to avoid making a mess of your life and its opportunities. Read here what Christ said about life, and learn His divine words by heart for your own consolation.

### THE WORDS OF CHRIST

No man can serve two masters. For either he will hate the one and love the other: or he will sustain the one and despise the other. You cannot serve God and mammon.

Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment?

Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they?

And which of you by taking thought can add to his stature one cubit?

And for raiment why are you solicitous? Consider the lilies of the field how they grow: they labour not, neither do they spin.

But I say to you, that not even Solomon in all his glory was arrayed as one of these.

And if the grass of the field, which is to-day, and

to-morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith?

Be not solicitous therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed?

For after all these things do the heathens seek. For your Father knoweth you have need of all these things.

Seek ye therefore FIRST the kingdom of God, and His justice, and all these things shall be added unto you.

*St. Matthew's Gospel, Chapter* VI.

## INSTRUCTION

THE point of this exquisite discourse of Our Lord to his disciples is in the last sentence: seek God first, let all other things come after.

We are human beings, made for this world of time, and also for the world of eternity. Two demands are made upon us: one to fulfil our duties here, the other to prepare for the heavenly life. We must answer both. We belong to this world for a little time, and we must help it along. We belong to eternity for ever, and we must so live as to be worthy of its glory. The two duties do not conflict: each helps the other. But the kingdom of heaven takes precedence over the kingdom of earth, and we must seek it first. Most men seek the world first. They give it first place in their thoughts, in their labors, in their pleasures; and in due time it expels all thought of the kingdom of God, so that they live as if time were eternity, and eternity time.

When a man seeks the earthly kingdom first, and the heavenly kingdom second or last, he introduces disorder into his soul, and this disorder shows itself in due time in his mind, in his heart, in his will. He thinks only of profit and pleasure, he feels only the selfish emotions, and he wills only what pleases him. His life resembles a railroad train which the locomotive pushes ahead of it instead of taking the lead. There is some sort of progress of course, but the swing, force, beauty and swiftness of the express train are sacrificed to the absurdity.

Therefore, arrange your life so that the kingdom of God will be first in it.

# MORNING PRAYERS

## INSTRUCTION

PRAYER is simply the expression to God of a man's thoughts concerning their mutual relations. To many people prayer becomes a cold formality, which can well be dispensed with; to others it is a superstition, which they are afraid to drop from their evil lives, lest bad luck strike them; only to the few is it the expression of the child to the father in moments of intimacy.

It takes a long while for the human being to understand that in the long run there are only two main factors in his life. They are God and himself. The hour of death reveals this startling fact. Friend and relative and physician withdraw before death, and man stands alone with God. It is at such times that the dullest man, the most sinful, the most expressionless, finds eloquent words of petition in his own behalf. No teaching is required. He can exhaust a language demanding help, relief, strength, courage, pardon, and at the least a merciful judgment.

It is easy now to place yourself at the moment of death, and in part to realize the needs of that sad exit into eternity. Speak to God in prayer as you would then: speak to Him as child to parent: realize your helplessness at this moment, your need of guidance and protection, as you realize how much the children stand in need of parental guidance and protection. Then it will be easy and natural to pray often and well.

Each morning kneel down and say thoughtfully the following prayers, which you should know by heart

so that they may be said anywhere. If you cannot kneel, say them on the way, but with devotion.

## TO THE BLESSED TRINITY

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Our Father, Who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

## TO THE BLESSED VIRGIN

Hail Mary, full of grace, the Lord is with thee, blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now at and the hour of our death. Amen.

## THE CREED

I believe in God the Father Almighty, Creator of heaven and earth, and in Jesus Christ, His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty, whence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

These three prayers express the substance of all prayer, and bring a soul into direct relation with the Blessed Trinity, the Blessed Mother, and the Church.

*These little prayers called the acts should also be memorized:*

ACT OF FAITH. O my God, I most firmly believe in Thee, and in all the truths which Thou hast revealed to Thy holy Catholic Church, because Thou art truth itself, who can neither deceive nor be deceived.

ACT OF HOPE. O my God, I most firmly hope in Thee, that Thou will grant me the grace to observe Thy commandments in this life, and to reward me in the next life with the love and the possession of Thee, through the merits of Jesus Christ, my Lord and Redeemer.

ACT OF LOVE. O my God, I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love. I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

ACT OF CONTRITION. O my God, I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, so good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen.

CONCLUSION. May God support us all the day long, till the shades lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done! Then in His mercy may He give us a safe lodging, and a holy rest, and peace at the last.—*Cardinal Newman.*

## EVENING PRAYERS

BEFORE retiring for the night kneel down in quiet, repeat the prayers given above, and then say this special prayer:

O my God, sovereign Judge of men, who desirest not the death of a sinner, but that he should be converted and saved, enlighten my mind, that I may know the sins which I have this day committed in thought, word or deed, and give me the grace of true contrition.

*Examine then your behavior of the day and conclude with the act of contrition and the following prayers:*

O my God, visit this habitation, I beseech Thee, and drive far from it all the snares of the enemy: let Thy holy Angels dwell therein to keep us in peace: and may Thy blessing be upon us always.

Hear my prayers on behalf of our Holy Father the Pope, our bishops and clergy, and for all in authority over us: bless and convert poor sinners, heretics and all unbelievers: pour Thy blessings upon all my relatives, friends and acquaintances: help the poor and the sick, and those who are in their last agony: have compassion on the souls in purgatory, and grant them eternal light, rest and happiness: bless the repose I am about to take, that with renewed strength I may be the better enabled to serve Thee. Amen.

Blessed Mother of God, pray for me, that I may be preserved this night from all evil of body and soul. Blessed St. Joseph, dear Guardian Angel, saints and angels of Paradise, watch over me this night and forever, that the grace of God may always keep me worthy of your protection and your regard. Amen.

# PRAYERS AT MASS

## INSTRUCTION

THE last supper which Our Lord ate with His Apostles was the first Mass. At that parting meal He founded the Great Institution of the Blessed Eucharist, by changing the bread and wine into His Body and Blood and by conferring upon His priesthood the power to repeat the wonder in the Mass.

Hence the Mass is the central feature of the Catholic Church, its great act of devotion, its supreme tribute to God, in the changing of the bread and wine into Christ Himself, and the offering of Him to His Eternal Father in expiation of the sins of the world. From the Mass the life of the Church radiates as rays from the sun: all its beauties of temple, ritual, vestment and music get their inspiration there. With what joy, with what a sense of dignity, every Catholic should attend that solemn ceremony!

Choose your own way of hearing Mass, but one good method is to follow the priest closely, joining with him in prayer and ceremony exactly as they are prescribed. Another is to note the various parts of the Mass devoutly, unite your intention with that of the priest, and pray as you feel. A third is to meditate or to pray during the holy time on any part of Our Lord's life and Passion.

The following prayers will help you to join worthily in the rite, and to secure your proper share in its merits before God.

1. *From the entrance of the priest to the Offertory say with attention these prayers and chants:*

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

## THE CONFITEOR

I confess to the Almighty God, to the Blessed Mary ever Virgin, to the Blessed Michael Archangel, to the Blessed John the Baptist, to the Holy Apostles, Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed,

Through my fault, through my fault, through my most grievous fault.

And therefore I beseech the Blessed Mary ever Virgin, the Blessed Michael Archangel, the Blessed John the Baptist, the Holy Apostles, Peter and Paul, and all the saints, to pray to the Lord our God for me.

May the Almighty and merciful Lord grant us pardon, absolution and remission of all our sins. Amen.

Take away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies, through Christ Our Lord. Amen.

## THE GLORIA

Glory to God on high, and on earth peace to men of good will.

We praise Thee: we bless Thee: we worship Thee: we glorify Thee.

We give Thee thanks for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord Jesus Christ, the Only-begotten Son: O Lord God, Lamb of God, Son of the Father, Thou Who takest away the sins of the world, have mercy on us: Thou Who takest away the sins of the world, receive our prayer: Thou Who sittest at the right hand of the Father, have mercy on us.

For Thou only art holy: Thou only art Lord. Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Defend us, O Lord, we beseech Thee, from all dangers both of soul and body; and by the interces-

sion of the glorious and blessed Mary ever Virgin, Mother of God, of blessed Joseph, of Thy Holy Apostles, Peter and Paul, and of all Thy saints, grant us, in Thy mercy, health and peace; that all adversities and errors being done away, Thy Church may serve Thee with a pure and undisturbed devotion. Amen.

## THE CREED, CALLED NICENE

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Only-begotten Son of God, born of the Father before all ages. God of God: Light of Light; very God of very God; begotten, not made; being of one substance with the Father, by Whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary: and was made man. He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day He rose again according to the Scriptures; and ascended into heaven and sitteth at the right hand of the Father; and He shall come again with glory to judge both the living and the dead; of whose kingdom there shall be no end. And I believe in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father and the Son; Who together with the Father and the Son is worshipped and glorified; Who spoke by the Prophets. And One Holy, Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I look for the Resurrection of the dead, and the life of the world to come. Amen.

*The Creed is a brief statement of the Church's teaching.*

2. *While the priest prepares the bread and wine for the great Act of Consecration, say the following prayers:*

O my God, accept from the priest the stainless host and the mystic wine, which he offers unto Thee,

the true and living God, for all here present, for our manifold offences, negligences and sins; and for all faithful Christians, both living and dead, that this offering may be profitable for our salvation.

May the mystic signification of this commingling of water and wine remind us of the compassionate act of Thy Son Our Lord, Who is His Incarnation deigned to mingle our weak human nature with the Divine, and so restored us to the dignity lavished upon us in the creation.

In a humble spirit and contrite heart may we be received by Thee, O Lord, and let this Sacrifice be so made in Thy sight this day that it may please Thee, O Lord God.

Receive, O Holy Trinity, this Oblation offered unto Thee in memory of the Passion, Resurrection, and Ascension of Our Lord Jesus Christ, and in honor of blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of these and of all thy Saints: that it may be to their honor and to our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through Christ Our Lord. Amen.

3. *From the first bell until the Communion read the brief description of the Last Supper below: remain in silence during the time of Consecration when the bread and wine are changed into the Body and Blood of Christ.*

## THE LAST SUPPER

*a. From St. Luke*, XXII, 14–20.

And when the hour was come, he sat down and the twelve apostles with him.

And he said to them: with desire I have desired to eat this pasch with you before I suffer.

For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God.

And having taken the chalice he gave thanks, and said: Take, and divide it among you.

For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come.

And taking bread he gave thanks, and brake, and gave to them, saying: This is my body which is given for you. Do this for a commemoration of me.

In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you.

*b. Of the last supper, St. Paul writes to the Corinthians:*

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread,

And giving thanks, broke, and said: Take ye and eat: this is my body which shall be delivered for you: this do for the commemoration of me.

In like manner the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink for the commemoration of me.

For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until he come.

Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily shall be guilty of the body and blood of the Lord.

But let a man prove himself: and so let him eat of that bread, and drink of the chalice.

For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

*c. When the bell rings for the Consecration, adore Jesus in silence and awe.*

## ST. CLEMENT'S PRAYER

O my God, I believe in Thee: do Thou strengthen my faith. All my hopes are in Thee: do Thou secure them. I love Thee: teach me to love Thee daily

more and more. I am sorry that I have offended Thee: do Thou increase my sorrow. I adore Thee as my first beginning; I aspire after Thee as my last end. I give Thee thanks as my constant benefactor; I call upon Thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by Thy wisdom, to restrain me by Thy justice, to comfort me by Thy mercy, to defend me by Thy power. To Thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of Thee, speak of Thee, refer all my actions to Thy greater glory, and suffer willingly whatever Thou shalt appoint.

Lord, I desire that in all things Thy will may be done, because it is Thy will, and in the manner that Thou willest. I beg of Thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul. Give me strength to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state. Fill my heart with tender affection for Thy goodness, hatred of my faults, love of my neighbor, and contempt of the world.

Let me always remember to be submissive to my superiors, courteous to my inferiors, faithful to my friends, and charitable to my enemies. Assist me to overcome sensuality by mortification, avarice by almsdeeds, anger by meekness, and tepidity by devotion. O my God, make me prudent in my undertakings, courageous in danger, patient in affliction, and humble in prosperity. Grant that I may ever be attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my deportment regular. Assist me that I may continually labor to overcome nature, to correspond with

Thy grace, to keep Thy commandments, and to work out my salvation. Discover to me the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death; that I may fear Thy judgments, escape hell, and in the end obtain heaven: through Jesus Christ Our Lord. Amen.

4. *Until the end of the Mass say the following prayers:*

Almighty and Everlasting God, I ask Thee humbly to look down upon us from Thy high and holy place, and mercifully to hear and accept the prayers of the Church. Be pleased in Thy infinite mercy to grant us pardon of all our sins, soundness of mind, health of body, and all the necessaries of life; grant us also peace in our days, freedom from tempests, and fruitful seasons. Grant also to our prayers the unity of the Catholic Faith, the extirpation of heresies, the destruction of wicked counsels, the increase of true religion, fervor of love and piety, sincere devotion, patience and long-suffering in affliction, and joy in hope. Finally, grant us all things needful for the welfare of our souls and bodies, and above all whatever may promote the increase of Thy glory. Through Jesus Christ, Our Lord. Amen.

Blessed be God. Blessed be His holy name. Blessed be Jesus Christ, true God and true man. Blessed be the name of Jesus. Blessed be Jesus in the most holy Sacrament of the altar. Blessed be the great Mother of God, Mary most holy. Blessed be her holy and immaculate Conception. Blessed be the name of Mary, Virgin and Mother. Blessed be God in His Angels and in His Saints.

## CONFESSION AND COMMUNION

THE two most beautiful and helpful practices of the Catholic life are the regular reception of the great Sacraments, Penance and the Eucharist, commonly described as confession and communion. As we plunge the body into a cool, cleansing, refreshing bath to remove the stains of toil and use and to strengthen it for new toil, so the wise Catholic plunges his soul into the bath of Penance, to remove the stains of sin and worldliness, and to strengthen it anew for its labor. As we eat with joy our daily food to keep our forces in working order, so we sit down to the table of Holy Communion to feed the soul upon its only food, the Body and Blood, Soul and Divinity of Jesus Christ.

Water cleanses the body and food strengthens it: confession wipes out all sin and communion refreshes and invigorates the soul. How is it that so many Catholics, who never forget their daily bath and their hearty meals, can so easily forget the Sacraments? Why should they be so keen about bodily cleanliness and health, and so willing to suffer unclean and starved souls? What dulness of mind prompts them so often to jest about the dirt and starvation of their souls, when not for a moment would they tolerate jesting about dirty and starved bodies? For this reason: society would expel them the moment uncleanliness became their habit. Only God sees their dirty and starved souls, and He is patient.

Hasten then to confession and communion, and from this time forward bathe and refresh your soul in the Sacrament of Penance, feed and beautify it in the Sacrament of the Eucharist.

## YOUR INNER SELF EXAMINED

THE first thing to do is to look into your conduct from the date of your last confession. You may follow the path of the Commandments to help you recall your sins, your omissions, and your negligences.

FIRST COMMANDMENT. Have you neglected praying—believed in dreams—consulted fortune-tellers—doubted your faith—read books against it—denied your own religion—joined false worship like Christian Science—despaired of God's mercy—criticized His Providence—rebelled against Him—boasted of your sins?

SECOND COMMANDMENT. Have you cursed, sworn, blasphemed, using the Divine Names—taken unlawful oaths—broken lawful vows—behaved badly in holy places?

THIRD COMMANDMENT. Have you neglected Mass on Sundays and Holydays of obligation—worked on those days without necessity—or forced others to do the same?

FOURTH COMMANDMENT. Have you disobeyed, neglected, or offended your parents—have you neglected your children—or ill-treated them, or paid no attention to their religious training—or sent them to Protestant or unreligious schools—as a wife have you been affectionate and dutiful and reasonable towards your husband—as a husband have you been affectionate and reasonable towards your wife—as an employer have you done your full duty by your servants and workers—as an employe have you been faithful and obedient and industrious—in general, have you been respectful

and obedient to your superiors in State and Church—or hateful and rebellious?

Fifth Commandment. Sins against this commandment are the taking of human life—quarrels and fights and blows—exposing your own life or the lives of others unnecessarily—using drugs and other things hurtful to life—desire of revenge—tyrannical and cruel behaviour toward others—attacking the life of the unborn?

Sixth and Tenth Commandments. Sins of the flesh are forbidden by these two precepts, the Sixth forbidding the action, and the Ninth forbidding the imagination, thought and desire. It is sufficient here to remind the reader that every carnal deliberate act, contrary to the virtue of Purity, whether it be in thought, desire, look, gesture, word, or deed, is a Mortal Sin, and must be mentioned in confession. The world takes this sin very lightly, but God does not.

Seventh and Ninth Commandments. Have you stolen things—held stolen goods—damaged the property or interests of another—concealed fraud, theft, or damage—delayed paying lawful debts?

Eighth Commandment. Have you slandered others—lied—spread malicious reports—published discreditable secrets—refused or delayed to restore a reputation which you had injured or destroyed?

## PRECEPTS OF THE CHURCH

1. Have you neglected to hear Mass on Sundays and Holydays of obligation, and avoided servile work on those days?

2. Have you kept the fasts and abstinences of the Church as prescribed in your locality?

3. Have you been at Confession and Communion during the Easter period?

4. Have you contributed your share to the support of pastor and Church?

5. Have you entered into marriage with a rela-

tive, or before any official but a priest, or failed to get the proper dispensations?

*Having made this examination as carefully as you are able, and fixed upon the number of your sins, make the resolution to lead a better life from this time on, ask of God the grace to do so, ask of Him in particular a great love and appreciation of the two Sacraments of Penance and Eucharist, the bath of the soul and the food of the soul, and then go to confession. Read carefully the following directions with regard to the confessor.*

## THE ACT OF CONFESSION

CATHOLICS who have neglected confession often make much ado about this healthful and necessary duty. They are nervous, afraid of this and that, put off the evil moment as long as possible, and finally make the plunge like a criminal going to execution. As the whole process consists simply in entering a confessional, describing one's sins in a three-minute talk, receiving an earnest admonition, a fitting penance, and a hearty encouragement from the priest, and leaving the church cheerful, relieved, and happy, there seems to be no good reason for making the confession so painful.

The priest rejoices at the return of a sinner; the recital of one's sins does not disturb him, for he knows the world; if the sinner must feel shame, it should be before God and the angels, not before men. Therefore, having made up your mind to go to confession and renew your religious life, simply do what is to be done quickly and thoroughly, with a thankful and glad heart that God thus calls you to His service again. Make your confession in this form:

### THE FORM OF CONFESSION

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Father, bless me, for I have sinned.

It is so many weeks, or months, or years since my last confession: I performed my penance and went to Holy Communion: since that time I have sinned—

Then narrate your sins according to the order in the examination of conscience.

Make an entire confession, keeping back nothing.

Make a pure confession, disguising nothing, diminishing nothing.

Make a humble confession, as if you were preparing for judgment.

Make as brief a confession as possible.

At the close say:

For these and all my other sins which I cannot now remember, I am heartily sorry, and humbly ask pardon of God, and penance and absolution of you, Father.

You will then receive instruction, advice, admonition and a penance from the priest, who will give you absolution, while you recite this

## ACT OF CONTRITION

O my God, I am heartily sorry for ever having offended Thee. I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, who art all-good and deserving of my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

*Having left the confessional, kneel before the Blessed Sacrament and recite the following prayer:*

## A PRAYER AFTER CONFESSION

O merciful God, who according to the multitude of Thy mercies dost so put away the sins of those who truly repent that Thou rememberest them no more: look graciously upon me, an unworthy servant, and accept my confession for Thy mercy's sake: receive my humble thanks, O loving Father, that in Thy great goodness Thou hast given me pardon for all my sins. May Thy love and pity supply whatsoever has been wanting in the sufficiency of my contrition, and in the fulness of my confession.

Grant me the help of Thy grace, that I may diligently amend my life and persevere in Thy service unto the end. Bless this priest, Thy servant, who has just now ministered to me in Thy name. Help me to remember his good counsel and advice, and to perform duly what he has rightly laid upon me. Grant him the abundance of Thy grace and favor, that his own soul may be refreshed and strengthened for Thy perfect service, and that he may come at last to the joy of Thy heavenly kingdom. Through Jesus Christ Our Lord. Amen.

# HOLY COMMUNION

## INSTRUCTION

IN this beautiful ceremony each servant of Jesus Christ receives the Blessed Eucharist, which under the form of bread and wine contains the true Body and Blood, the Soul and the Divinity of Jesus Christ. The change of the bread and wine into the Body and Blood of Christ is made by the priest during the Mass, at the Consecration, when taking the bread and then the chalice, he utters the words of Christ at the last supper: This is my Body: This is My blood: as explained above in the Scriptural account of the last supper.

Christ Himself laid down the law with regard to Holy Communion. Here are His precise words from the Sixth Chapter of St. John:

*Unless ye eat the flesh of the Son of Man and drink His blood, ye shall not have life in ye. He who eateth my flesh and drinketh my blood hath everlasting life: and I will raise him up on the last day.*

The Church has made it a condition of union with her that a Catholic shall confess his sins and receive Holy Communion at least once a year in the period called the Paschal Season. But very poor would be the faith which recognized Our Lord in the Eucharist and then waited a year to accord Him the hospitality of the soul. The custom of Catholics has been to communicate frequently; in our time Pope Pius X urged daily communion upon all the faithful, even the children.

Whatever practice you adopt, daily, weekly or monthly, communion, make it an intimate and affectionate offering of yourself to your master and leader,

Whom one day you hope to meet in everlasting love in the courts of heaven. If it seems beyond belief that God can bestow Himself on human creatures, so poor and mean and weak, remember that love finds nothing impossible, or strange, or difficult to its action. Jesus loves us, desires us, and will lift us up to the glory of intimacy with Him. Such an uplift makes us worthy of the love and admiration of all men.

## A PRAYER BEFORE HOLY COMMUNION

O my dear Lord and Master Jesus, a poor sinner like me presumes nothing on his own deserts, trusts only to Thy mercy and goodness, and with joy and fear comes to Thy holy table. I am stained by many sins, wounded by bad habits; I hasten to thee for cleansing and for healing. I could not stand before Thee as a judge, but I can appeal to Thee as my Saviour. To Thee I show my wounds and lay bare my shame. Hear me, whose trust is in Thee; have mercy on me, so full of sin and misery. Be mindful of Thy creature, whom Thou hast redeemed with Thy blood. I repent that I have sinned, and I wish to make amends. Therefore take from me my sins and iniquities, that being cleansed in body and soul, I may worthily receive Thee in the Holy Communion. Grant that this holy feeding upon Thy Body and Blood may be for the remission of my sins, the banishment of evil thoughts and desires, the renewal of all virtue in me, and the sure protection of soul and body against the snares of the enemy.

## TO THE BLESSED VIRGIN

Dear mother of gentleness and mercy, I place myself at this moment under thy protection with humility and love. I ask that in thy loving-kindness thou wilt graciously be near me, and near all who in the

world to-day are to receive the Body and Blood of Thy Son, even as thou wert near Him when He hung bleeding on the cross, that, aided by thy gracious help, we may worthily offer up a pure acceptable sacrifice in the sight of the Holy and Undivided Trinity. Amen.

## TO ST. JOSEPH

Happy and blessed art thou, St. Joseph, to whom it was given, not only to see and to hear that God Whom many kings desired to see and saw not, to hear and heard not; but also to bear Him in thy arms, to embrace Him, to clothe Him, and to guard and defend Him.

Pray for us, O Blessed Joseph,
That we may be worthy of the promises of Christ.

## PRAYER

O God, who hast given unto us a royal priesthood, we beseech Thee to grant that, as Blessed Joseph was found worthy to handle with his hands, and bear within his arms, Thy Only-begotten Son, born of the Virgin Mary, so may we be made fit, by cleanness of heart and innocency of works, to attend upon Thy holy altars; that we may worthily receive the Most Sacred Body and Blood of Thy Son in this present world, and deserve to attain an everlasting reward in the world to come. Through the same Christ, Our Lord. Amen.

*Add any other prayers that please you. During the Mass a very good practice is to recall the things for which you have good reason to be thankful in your life and the things for which in different measure you are bound to pray. Rouse up your gratitude and indulge your confidence in God. The more you ask the more you will receive.*

## THINGS TO BE THANKFUL FOR

Your happy home in infancy, childhood and youth, and all the happiness that has been yours on the road of life.

Your material success, your health, your friends, acquaintances, and work.

Your sorrows and troubles even, which have waked you to the facts of life, made you understand that life is a battle, and that only the fool regards it as a holiday.

Your present health, strength, ability to earn a living, and to serve God.

## THINGS TO PRAY FOR

The great Church, always working in your interest, its Pope, bishops, priests, missions, institutions.

Your great country, its President, Cabinet, Congress, officials, its mission in history, its present activities, that no harm may affect its noble work.

Your kin, friends, acquaintances, that success, courage, faith, and virtue may mark their lives, and bless their exit into eternity.

Your profession, so beautiful in itself, so attractive, so ennobling, and so debased by mean conditions as to be an object of suspicion to half of mankind.

Yourself, seeking happiness and not finding it plentiful, perhaps burdened by misery at times, or poor, or unsuccessful, or too successful, beset by temptation and yielding to sin.

*After receiving Communion remain in silence a little while, then review as above your petitions, and close all with this*

## PRAYER AFTER COMMUNION FROM ST. ALPHONSUS

O Lord Jesus, who through Thy love for all men dost remain with them day and night in this Sacrament, expecting, inviting, and receiving all who come to visit Thee: I believe that Thou art present in the Sacrament of the altar. I adore Thee, and I thank Thee for all the graces which Thou hast bestowed upon me, particularly for having given me Thyself in this Sacrament, for having given me for my advocate Thy most holy Mother, Mary, and for having called me to visit Thee in this church. I pay my homage this day to Thy most loving heart, in thanksgiving for this great gift itself; and in reparation for the injuries which Thou hast received from enemies in this Sacrament. My Jesus, I love Thee with my whole heart. I am sorry for having so often offended Thee. I purpose, with the help of Thy grace, never more to offend Thee. At this moment, poor as I am, I consecrate my whole being to Thee. I give Thee my entire will, all my affections and desires, all that I have. I commend to Thee the souls in purgatory, and I also commend to Thee all poor sinners. Dearest Saviour, at the end of all I unite all my affections with the affections of Thy most loving Heart; and thus united I offer them to Thy Eternal Father, and I entreat Him, in Thy name and for Thy sake, to accept and answer them. Amen.

## THE CATHOLIC OBSERVANCE OF TIME

IN general men waste more time than they use. It is every man's possession, like the air and the sun, and men fail to notice its value until age warns them that time will soon end for them. Youth is prodigal of time, because age seems distant. Men seem to be able to concentrate on nothing but their daily work. In consequence they do not read much, and their minds remain uncultured and ill-informed.

The work-world makes a close study of time and the capacities of work-people, in order to get out of a man the last ounce of effort and twelve hours of his time. This is a study and a struggle for profit. With this sharp struggle before your eyes, with your own waste of time contrasted with Capital's fight to save time, it will interest you to study how the great Church uses time, and to learn her method of reminding men that time is important, valuable and short, and must be used wisely and constantly.

Her principle in this matter was well expressed by some forgotten sage:

Time is the coin with which man buys Eternity

It is a bright, brief way of saying that as you live here so shall you live hereafter. Acting upon this principle the Church, herself immortal and independent of time, sanctifies the passing year by the wonderful pageant of her ritual, her solemn feasts and her more solemn seasons. The devout Catholic has only to follow quietly in her pathway, and the four seasons, the passing hours, will remind him in

a thousand beautiful ways of the speed and value and beauty of Time, and its relation to endless Eternity. The profit-seeking world is forced to look up from its gold and pleasure and to gaze upon the annual pageant of the Church, which silently protests against its greed and its crimes.

## THE ADVENT SEASON

THE Church begins her year on the first Sunday in Advent, which usually occurs around the end of November. Advent means in Latin *coming*, and the season of Advent is one of preparation for the coming of Our Lord at Christmas. There are four Sundays in Advent, and the Gospels read in the Masses of those Sundays portray for us the noble and pathetic figure of St. John the Baptist, leaving his life in the desert to announce to the Jews the coming of the Messiah, their expected prophet, whose mission was to make them the leaders of the world.

We see his strange figure, hear his penetrating voice, follow with awe the incidents of his career, watch the crowds of admirers, enemies, and critics that gathered about him, for the three years which ended in his shameful death at the hands of Herodias, Salome and Herod. The Church reminds us that even as Christ came in that day to all mankind, so He shall come again at the last day to judge the world, to close the history of the human race, and to assign to each man his fixed place in eternity.

As the representative of Christ to the circle in which you move, it is your business to follow in spirit the Advent season, and, where it may properly be done, to acquaint your neighbors with its beauty. Fast on the Fridays of Advent, and at the least repeat daily these tender sighs of the Church toward her Lord.

## ADVENT CHANTS

O Wisdom, that comest out of the mouth of the Most High, that reachest from one end to another, and dost mightily and sweetly order all things: come to teach us by the way of prudence!

O Adonai, and Ruler of the house of Israel, who didst appear to Moses in the burning bush, and gavest him the law in Sinai: come to redeem us with an outstretched arm!

O Root of Jesse, which standest for an ensign of the people, at whom the kings shall shut their mouths, whom the Gentiles shall seek: come to deliver us, make no tarrying.

O Key of David, and Sceptre of the house of Israel, that openeth and no man shutteth, and shutteth and no man openeth: come to bring out the prisoner from the prison, and them that sit in darkness and in the shadow of death!

O Dayspring, Brightness of the everlasting light, Sun of Justice, come to give light to them that sit in darkness and in the shadow of death.

O King of the Gentiles, yea, and desire thereof: O Corner-stone, that makest of two one: come to save man, whom Thou hast made of the dust of the earth!

O Emmanuel, our King and our Law-giver, Longing of the Gentiles: yea, and Salvation thereof: come to save us, O Lord our God!

# THE CHRISTMAS TIME

AS John the Baptist, the hermit from the desert, clad in skins and feeding upon husks, threatening the world for its sins, and rebuking it for the pride which ends in the grave, is the kingly figure of the Advent period; with the sinister background of the lecherous Herod, the murderous Herodias, the voluptuous siren Salome, and the tricky Pharisees: so the infant Jesus in His cradle, meek and poor and obscure and sweet, is the central figure in the Christmas time. In the background are Mary and Joseph, the spotless ones of earth; the humble shepherds, the mysterious Magi from the Orient, and the village of Bethlehem; with the celestial host from the starry heavens announcing the advent of the great King.

This holy time extends from the vigil of the Feast, December 24, to the seventh day after the Epiphany, January 13. In the old English style the Epiphany was called Twelfth Night and Little Christmas. These three weeks were in the good old Catholic times an agreeable mingling of religious service, domestic gatherings, and public celebrations. The European world then believed that Christ was God, and that He came on earth, not as a God, but as a little child, in the way of human kind, to show men how beautiful human life can be, with God's grace, if men will follow God's ways, and not their own.

Shakespeare in the very first scene of Hamlet makes Marcellus the officer say:

Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long:

And then, they say, no spirit dare stir abroad,
The nights are wholesome, then no planets strike,
No fairy takes nor witch hath power to charm,
So hallow'd and so gracious is the time.

Christmas became the festival of the children, and so it has remained, even where the religious meaning has vanished. In this country the festival was hardly known, and but slightly recognized, until 1850. The Puritans had banished all festivals as smacking too much of Rome and paganism; but the coming of the Irish and the Germans, and their solemn religious and social observance of the Christmas time, revived it for all classes, and fixed it as a commercial, social, and legal festival in the life of the people. Your duty as a representative Catholic in your own circle is to preach it to all who know you, by word and by example. Go to communion on Christmas day, and on Epiphany, which stands for the visit of the Magi to Christ. Give liberally to the poor. Read up on the history of the three weeks, and retail it to your friends. At the very least, say daily the simple prayers herein appended. And in particular be on your guard against making the holy season purely pagan by marketing, junketing, idling and sinning, as the commercial world would have it. Live in quiet Bethlehem from December 24 to January 13, and not on the highway.

## CHANTS AND PRAYERS

A light shall shine upon us this day: for our Lord is born to us: and He shall be called Wonderful, God, the Prince of peace, the Father of the world to come: of whose kingdom there shall be no end.

A Child is born for us, and a Son is given to us: whose government is upon His shoulder: and His name shall be called the Angel of great counsel.

While all things were in quiet silence, and the night

was in the midst of her course, Thy Almighty Word, O Lord, came down from heaven, from Thy royal throne.

Behold the Lord the Ruler is come: and a kingdom is in his hand, and power and dominion.

Upon a high throne I saw a Man sitting, whom a multitude of Angels adore singing together: behold Him the name of whose empire is for ever and ever.

## PRAYERS

O God, who hast made this most holy night to shine forth with the brightness of the true Light: grant, we beseech Thee, that we may enjoy His happiness in heaven, the mystery of whose light we have known upon earth.

O Lord our God, grant us, we beseech Thee, that we who rejoice in celebrating by these Mysteries the Nativity of Our Lord Jesus Christ, may deserve by a worthy conduct to attain unto fellowship with Him.

O God, who by the leading of a star didst on this day (the Epiphany) manifest Thine Only-begotten Son to the Gentiles: mercifully grant that we, who know Thee now by faith, may be brought to the contemplation of Thy glorious majesty.

O God, who hast appointed Thine Only-begotten Son to be the Saviour of mankind, and hast commanded that His name should be called Jesus: mercifully grant that we may enjoy in heaven the blessed Vision of Him whose holy name we worship on earth. Through the same Our Lord Jesus Christ, who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

# THE LENTEN SEASON

## INSTRUCTION

THIS season begins with Ash-Wednesday, some time in February, and ends on Easter Sunday seven weeks later. The actual time of Lent is forty days, counting the four days of the first week, and the thirty-six days of the six weeks following. For Sunday is not treated as a Lenten day, being the Lord's special day, and therefore always to be regarded as a day of joy. There is no fast and no abstinence for the day of the Lord. In the Lenten season all devout Catholics follow, according to their ability and condition of life, the laws of fasting and abstinence. The spirit of the season, which is one of rest, quiet, withdrawal from pleasure and excitement, of intimate relations with God, every true Catholic can follow.

The Church observes most tenaciously this season for several reasons. First, in honor of the forty days' fast of Jesus in the desert; secondly and chiefly to remind her children with stern emphasis that they are not born solely for this world, that time and thought must be given to eternity, that they must take stock of their soul, take account of their present method of living, wean themselves from too close a devotion to pleasure and profit.

You are not long associated with the world of to-day before you observe and feel at what a killing pace it travels. Business seems to have gone mad in its rush and hurry and greed for big profits, trampling to death the slow, the helpless, the weak; society wears itself out with meaningless functions and visits; the haunts of pleasure are overcrowded and overworked; the people who seek fame in literature, learning, poetry, journalism, and acting, must scheme and work to the limit of endurance to win a prize, or to hold what they have won. Even the poor are

sought for by the amusement world, and the motion-picture, the soda fountain, the candy and toy shops, seek laboroiusly for the spare time and the last nickel of the poor workers. Hence people really enjoy nothing by having too much. Hence the increase in diseases of the brain, stomach, heart and nerves, in our time, because men can stand the strain only a little while.

Lent has therefore become a social necessity. When the Catholics of 1840 first made it known to America, people laughed at them; but when physicians began to point out its merits to wealthy patients, and when Society took advantage of it to escape the conventional strain by closing house and running off to Europe, people did not laugh so much. Lent became popular. It would have remained so but for that class of Catholics which always truckles to the world, and becomes more foolish even, a class which under a lofty pretence of generosity gave up the observance of Lent, and can now be found anywhere indulging in Lenten dissipations.

Your business is to regard all these facts with a steady and acute eye, and to act accordingly. On Ash-Wednesday withdraw from the world. Go to church and listen to the words of the Church, as the priest sprinkles your head with ashes: *Remember, man, thou art but dust, and unto dust thou shalt return.* Slow down in your speed. Get quiet of mind, quiet of heart, quiet of will, as well as quiet of manner. Follow the Church throughout the season. Look back upon your life, and count the expense. Look ahead upon your future, and decide how much you are willing to pay. Let all men see by your speech, mood, action, that you believe.

There are certain devotions practiced by the Church, which should engage your attention. The reciting of the Rosary is a beautiful daily devotion. If you have time to visit a Church, make the way of the cross

in honor of the Passion of Our Lord. Keep a good book close to your hand. Read the prayers in its golden pages. Get thoroughly rested mentally. Give the great soul within a chance to think, feel, speak and be heard in the noisy market-place. Let the great wave of religion rise about you till you are floating naked on its strengthening tide, stripped of the world's foolishness, and drinking in through every pore the strength of God.

For daily use the following chants and prayers are appended.

## INVITATION TO LENT

Thus saith the Lord: be converted to Me with all your heart, with fasting, and with weeping, and with mourning. And rend your hearts, and not your garments, and turn to the Lord your God: for He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but He will turn, and forgive and leave a blessing behind Him, and sacrifice and libation to the Lord your God? Blow the trumpet in Sion: sanctify a fast: call a solemn assembly, gather together the people: sanctify the congregation: assemble the ancients: gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bedchamber. Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare Thy people: and give not Thy inheritance to reproach, that the heathens should rule over them. Why should they say among the nations: where is their God? The Lord hath been zealous for His land, and hath spared His people. And the Lord answered, and said to His people: Behold I will send you corn, and wine, and oil: and ye shall be filled with them: and I will no more make you a reproach among the nations, saith the Lord God Almighty. *Joel ii.*

Jesus said to His disciples: when ye fast, be not

of a sad countenance, as the hypocrites. For they disfigure their faces, that to men they may appear to fast. Truly I say to you, they have got their reward. But thou, when thou fastest, anoint thy head, and wash thy face: that thou appear not to men to fast, but to thy Father, who is in secret: and thy Father, who seeth in secret, will repay thee. Lay not up for yourselves treasures on earth, where rust and moth consume, and where thieves break through and steal. But lay up for yourselves treasures in heaven: where neither rust nor moth doth consume, and where thieves do not break through and steal. For where thy treasure is, there is thy heart also. *Matt. vi.* 16–21.

## PRAYERS

O God, who dost every year by this fast of forty days purify Thy Church, grant unto this Thy family that what things they strive to obtain at Thy hand by abstinence, they may turn to profit by good works.

O Almighty and merciful God, we beseech Thee, that the Mysteries which we have received may purify us; and by the intercession of all Thy Saints, grant that this Thy sacrament may not be to us as a means of condemnation, but of pardon and salvation; may it be the washing away of sins, the strength of the weak, protection against all the dangers of the world, and the remission of all the sins of the faithful, living and dead.

O Almighty and everlasting God, who hast caused our Saviour to take upon Him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of His humility: mercifully grant that we may deserve both to keep in mind the lessons of His patience, and also to be made partakers of His resurrection. Through the same Jesus Christ Our Lord, who with Thee and the Holy Ghost liveth and reigneth for ever and ever. Amen.

## HOLY WEEK

IT is easy to see how far the Christian people have gone from the knowledge and love of Christ by watching their behaviour during Holy Week, the seven days devoted to commemorating the last sufferings, death and burial of our Lord. One does not mind the pagans, although they too might pause in honor of that most powerful product of the human race, the ineffaceable, ever-living, ever-acting, all-beautiful Christ. Around His Cross the whole world revolves at this moment, as He foretold, some denying, some affirming, some in pity, others in scorn, many in admiration, millions in love and adoration. No matter what their belief, to the foot of this Cross they *must* come, each in due time, and *must* affirm or deny that Christ is the Son of God.

It is the business and duty of the faithful Catholic to observe this week with respect and devotion. Some find it next to impossible to do so, because the world must have its pleasures, entertainment, and profit no matter who perishes. Every one can attend the church services each day, and follow respectfully the Passion of Our Lord. The regular Holy Week book will provide one with the entire ritual, and with instructions which will guide one through the splendid scenes and ceremonies. All that can be done here is to point out the significance of the seven days.

PALM SUNDAY. Christ enters Jerusalem in triumph, which is signified by the blessing of the palms; the story of His Passion, according to St. Matthew's account, is read in the Mass.

Wednesday is called Spy-Wednesday, because at that time Judas made his preparations for betraying his Divine Master. The solemn offices begin in the afternoon or evening in the churches.

THURSDAY. On this day Christ ate the last supper with His disciples, and established the Sacrament of the Eucharist. At the Mass on this morning, which is celebrated with splendor, all the bells are rung and the organ is played while the priest at the altar chants the Gloria in excelsis. At its close bells and organ are silent until the Mass on Holy Saturday.

FRIDAY. Known as good, because of the death of our Lord on that day. The Mass is in black; the way of the cross is usually made around three o'clock; the Church is in mourning; at three, the ninth hour of the Gospel, Christ died upon the cross.

SATURDAY. Long and beautiful ceremonies take place in the churches: the Mass is sung with joy, and at the Gloria the bells and the organ resume their office. The Body of Christ was in the tomb at this time, and His Soul in Limbo: the Church is joyful because the work of her Master was completed on Good Friday, and the glory of His Resurrection, like a beautiful dawn, began to lift the mists of a long night.

## EASTER AND THE PASCHAL TIME

ON the Sunday called Easter, the third day after His death, Christ rose from the tomb, and began His reign as the immortal King of the human race. He had suffered death, according to the penalty laid upon mankind, but also He had demonstrated that death is not annihilation. The soul of man is immortal, and the body of man will share in that immortality after the world's course is run. This is the meaning of the Easter festival. From this day to the end of the Easter period, which is usually called the Paschal time, and extends for eight weeks into the year, the Church in all her public offices reminds her children of all the things signified by the Resurrection of Christ.

Christ remained on the earth forty days after His Resurrection, appeared on different occasions to His disciples, permitted them to feel of His body that they might recognize the fact of His Resurrection, taught them the meaning of His death, His Resurrection, and His present return to His Heavenly Father, ordered them to preach the message of His coming to the whole world, gave them the power to forgive sins, to offer up the Mass, to regenerate and revivify the sick world, and empowered them to rule and continue that Church which He had founded. Then warning them to prepare for the speedy coming of the Holy Ghost, and blessing them, He left the earth in full view of them, as a monarch departs to His own special kingdom, and disappeared in the clouds of heaven.

All these events the Church celebrates in the Paschal time. The day of Christ's departure from the earth

is a holyday of obligation, known as Ascension Day, requiring all Catholics to attend Mass, if at all possible. Ten days later comes Pentecost, the day upon which the Holy Ghost descended upon the Apostles and filled them with the courage and strength which illuminates the world till this day, and will do so till the end of time. Pentecost Sunday is the birthday of the Catholic Church. Under the inspiration of the Holy Spirit twelve timid men, humble, unlearned, abashed before the world, leaped into the arena of public life, preached Christ and His teachings to all men, and conquered the scoffing, unbelieving, sensual and cruel world.

It is your business as a faithful Catholic to recognize the meaning, beauty, and power of the Paschal Time, and to spread the knowledge of its days and ceremonies among men. The Holy Ghost must direct and inform your life, if you are to be worth while here and hereafter. He will change you, as He changed the Apostles, from nothingness into worth, if you submit your soul to His guidance.

With Trinity Sunday, exactly eight weeks after Easter Sunday, the Paschal season comes to an end. It is of obligation that every Christian should go to confession and communion at least once in the period extending from the fourth Sunday in Lent to Trinity Sunday. Catholics usually select the Easter festival for that purpose.

## THE MINOR PERIODS

FROM Pentecost on the Church marks passing time by special feasts and what may be called minor periods. The month of May is devoted to the Blessed Virgin, and in the churches and homes the altars of Mary are dressed with flowers and illuminated with candles. The Rosary is said with solemnity, also the Litany of Loretto, and sermons are preached upon her glorious privileges and prerogatives as the Mother of God and the reigning Queen of Heaven.

The month of June is devoted to the Sacred Heart of Jesus in a similar fashion. The heart is the recognized symbol of love among men, it is the measure of the affections; and no heart ever loved man more, or suffered more for his sake than the heart of Jesus. which, even after death had stilled its passionate beating, was laid open by the lance of the soldier.

The month of July is devoted in the same fashion to the Blood of Our Lord, which was shed for us on the cross, and which still continues to be in the Mass the refreshment of the faithful.

In the month of August occurs the Feast of the Assumption, the fifteenth day, when the Church commemorates the holy tradition that Our Lady was assumed into heaven, body and soul, three days after her death, so that her sinless body escaped the corruption of the grave, like the Body of her Divine Son.

In the month of September occur the feast of Our Lady's nativity, and the feast of St. Michael Archangel, the former on the 8th, the latter on the 29th. The latter feast recognizes the existence and office and patronage of the angelic order, the pure spirits

that stand before God and serve Him according to His will. St. Michael is thought to be charged with the care of the souls in Purgatory, and is so addressed by the Church in her antiphons.

The month of October is dedicated to the Guardian Angels, the blessed spirits whose chief duty is to watch over the souls of men. According to the spirit of the Church's teaching, each human soul upon its creation is given in charge to an angel, not merely for its career upon earth, but even for eternity. Thus the human creature is never alone. Like the heir to a throne it is affectionately watched, attended, illumined, instructed and sustained, to prepare it for its everlasting destiny. What honor and condescension! How such a guardianship displays the mind of God and the dignity of man!

Pope Leo XIII made October the month of the Rosary, because the Blessed Virgin is the Queen of the Angels.

November enjoys two peculiar dedications, commemorated in the feast of the first day, the Feast of All Saints, and of the second day, the Remembrance of all Souls. The former honors every human soul that has passed into heaven. In her calendar of the year the Church names the greatest souls that served God, like Peter and Paul and Teresa; on this day she honors the millions who served Christ since time began, the humble souls who left no name behind them, but whose kind hearts and devoted labors had a share in building up the Kingdom of Christ.

The sacred writers describe the Church in three divisions: The Church Militant, that is, on earth fighting her way through the battle of Time; the Church Suffering, which means the souls in Purgatory, who have passed the river of death, but have not yet attained to heaven; and the Church Triumphant, that is, all who have reached the heavenly goal and rejoice in the presence of God. The suffering

souls in Purgatory, like the poor and sick on earth, are the special care of the Church; and in the month of November she pays them special honor, and solicits from us all our prayers and charities in their behalf. We have the power to help and even to release them, by acts of charity in their name, by indulgenced prayers, and through the Mass.

With the month of November and this public tribute to all the saints and the suffering souls, the Church brings her year to an end. What a noble panorama is this observance of Time, so lightly considered by men! How it lifts up the soul from the dust of the road to the vision of eternity! How it inspires the faithful Catholic to scorn the world, its profit and loss, its stupid pleasure, its waste of the priceless moment in wretched dissipation. See to it that you walk in the pathway made smooth and firm by the travel of the Saints. Keep your eyes on the splendid scenes of past glory, present action, and future bliss. The Church acts upon that principle: Time is the coin with which man buys eternity.

## THE SEVEN FOUNTAINS

*WITHOUT Me*, said Christ to His disciples, *you can do nothing. I am the vine and you are the branches.* The sap which runs from the vine to the branches is the grace of Christ. Of course it takes many forms, and comes to us through different channels; but in the Church its flowing is recognized in seven sources, which, like so many sparkling fountains, send out infinite and ceaseless currents to refresh the world. These fountains of grace are known as the Seven Sacraments. Every Catholic should know enough about them to use them frequently and well.

### BAPTISM

Of this fountain Christ said, *Unless a man be born again of water and the Holy Ghost he shall not enter into the kingdom of heaven.* It is the first Sacrament administered to the faithful, and no other Sacrament can be received until after Baptism. Parents should be careful therefore to see that the children receive the Sacrament as soon as possible after birth. It can be received but once, and leaves an indelible mark upon the soul, marking it as Christian, and entitling it to the grace of Christ. Occasionally lay Catholics are called upon to administer it in a hurry to dying children, or dying adults, when a priest cannot be found. Therefore every Catholic should be prepared to administer the Sacrament and to know the method. Take water and pour it over the forehead of the person, so that it is sure to flow on the

bare skin, and at the same time say aloud and very distinctly these words: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

## CONFIRMATION

This Sacrament is usually administered to children about the age of ten, but it may be administered at any time, according to the circumstances. It is specially designed to strengthen the faithful against the attacks of the world upon their faith. The Holy Spirit abides and works in them through this Sacrament, and gives them the temper and the courage to fight the world with success. It is the special Sacrament of the soldier fighting in the line. Many Catholics neglect it. If you are of this class, read up the catechism on this Sacrament, then visit the nearest priest, and have him direct you to the next convenient place where a bishop is to administer the Sacrament. Everyone will smooth the way for you. Be especially careful to see that the children in your care receive this Sacrament.

## PENANCE

Enough has been said about this Sacrament on another page. You have only to be reminded that while on the road there should be no trouble in going to confession regularly, if you are at pains to do so. Priests will hear your confession at any time. Approach them without misgiving—you have a right to their services; act with candor, and let them have an insight into your mind and heart.

## EUCHARIST

Enough has been said also about this Sacrament. It may be added that the traveller should find no serious difficulty in going to communion as often as he feels

like it. It should be the delight of men to cultivate this personal intimacy with the Leader and Master, and so acquire the distinction of soul which lifts a man out of the rut, and his profession into something better than mere profit-making.

## HOLY ORDERS

This is the Sacrament which converts a layman into a priest, and confirms him forever in that high state. There is a temptation among ill-informed Catholics to regard the priest somewhat as the public regards the ministers of the sects. The difference, however, is too marked to permit of such confusion. The minister is simply an agent of the people or sect who employ him; they may dismiss him at pleasure, and his sect may dismiss him from the ministry altogether, so that he must take up another business. The priest, on the other hand, is sent from God; the great Church provides his credentials; he can never leave the priesthood, never be absolved from his obligation and state; he is bound to the service of souls for life, and he must enter eternity, success or failure, as a priest. You should never be afraid to approach him anywhere, and to act upon the presumption that he will treat you not only with courtesy, but with the kindness of a father and the tenderness of a priest.

## MATRIMONY

This Sacrament prepares the man and woman for their married life, sustains them in mutual affection, carries them through domestic trials, aids them in the bringing up of the children, and throws about the married state that dignity, strength, power and beauty, which God intended, which the world is ever striving to destroy, and which man himself recklessly

exposes to destruction. Catholics should be careful to avoid the method of marriage practiced by the pagans, running hastily and secretly to a magistrate, or a minister, without decency or decorum. The Church has fixed the method, beginning with the decent courtship, the proposal, the date of the marriage, the visit to the priest to make the proper arrangements, the calling of the banns, the preparatory confession and communion, the ceremony and the nuptial mass, in the presence of friends and relatives. To get married in the sneakish fashion is a sin. Moreover, it is no longer a valid marriage in this country, and the parties live in concubinage; and to begin wedded life in such a fashion will hardly bring God's blessing on a household. The first duty on discovering this unhappy condition is to seek the nearest priest, and to make arrangements for a true marriage. The duty of all is to discourage such marriages, and to instruct the ignorant on the proper method.

## EXTREME UNCTION

This is the Sacrament for the sick and the dying. Too many Catholics know next to nothing about it. They suppose that its administration means that the recipient is sure to die. Many refuse it on that account. It is intended to carry a sick man through his sickness with resignation and courage, whether he lives or dies. It has a curative effect upon the sick very often. Non-Catholic physicians know this so well, that they are always solicitous in a heavy sickness to suggest the attendance of the priest. A wise Catholic therefore should in his sickness secure the Sacrament of Extreme Unction at once, so as to hasten his own recovery, if it is to be. Those who are about to die should receive it as soon as possible, because it confers upon them repose of mind, strength of spirit, and resignation to the will of God. Cath-

olics should be particularly anxious about their sick friends, and make sure of their reception of this Sacrament. After providing for the patient in the hospital, the pastor of the place should be informed of his condition, the head of the hospital should also be informed, and nothing else neglected to make certain the necessary spiritual care. The custom of making light of a disease and lulling a sick person into a false security should not be permitted among Catholics. The grace of Christ is more helpful to the sick than a false hope of getting well.

## THE DUTIES OF YOUR STATE

### TO GOD

EVERY Catholic has special duties, arising from his condition, which take precedence over all others. They are commonly called the duties of his state. The first duty of a Christian is towards God, the second towards himself, and the third towards his neighbor. The usual order is to place self first. Our neighbor takes unusual pains to get second place, and occasionally gets the first. God is often lost sight of completely, and holds no place until misfortune or distress or the failure of self and neighbor to be of use reminds us of His existence. In the well-ordered life of the virtuous and sensible Catholic, God holds the first place. *Seek first the kingdom of God and his justice*, is the keynote of this book.

Place God first in your thoughts. Offer up the actions of each day in His honor. The most expressive form of God's will in this world, and the easiest to recognize, is the great Church which His Son founded. As an institution it is the wonder of mankind, because it has withstood the shock of time, has seen all other institutions crumble, and is still active, beautiful, beneficent, and powerful among men. Join in its activities. Help along its good works. If you follow its daily march, you will be as one walking on a high plateau, in clear air, far above the dust and stench and fever of the world's marketplace. You will have heaven always in view, and yet you will never lose sight of the earth.

With these thoughts of devotion and loyalty stimulating your heart and mind, say occasionally the following

## PRAYER

O Lord God, King of heaven and earth, vouchsafe this day to direct and to sanctify, to rule and govern, my soul and body, my senses, words and actions, in Thy law, and in the works of Thy commandments; that both now and forever I may deserve to be saved and delivered through Thy protection, O Saviour of the world, who livest and reignest world without end. Amen.

## TO YOURSELF

Selfish people never forget themselves, but their devotion to self springs from the desire for pleasure, not from the sense of duty. Hence their selfishness is more dangerous to their own welfare than would be the schemes of an enemy. Eating and drinking for pleasure, gambling and carousing and idling and dissipating for pleasure, their present time is dizzy with irregularity, and their future is threatened with disease and death. It is your duty therefore to look after yourself wisely. Your best asset is health. Without that you are nothing. Therefore look after that before all other material things. Do not be persuaded that the pleasures of the world can be enjoyed without injuring that splendid and most necessary capital.

A sound regard for health of body will soon lead you to a proper scorn for the guzzling of meat and drink, the late hours, gambling, idle chatter, of the world. Next to your health cultivate a high regard for economy. The young smile at it, but their smiles are wanton before the tears of a starved old age. Economy is the guardian of the future, it is the guarantee of ease and honor in old age, and it is the present defence against your own foolishness, the trickery of the market, the borrowing of false friends, and the extravagance of intimates.

Cultivate a sense of honor. It is unfortunately rare among men, and seems to be getting rarer even among thieves. To keep your word in everything, to pay your debts promptly, to treat all men with justice and courtesy, not only because of what they are, but because of what you are, these things spring from the sense of honor. The mere statement warns us how little honor is to be found in the market-place. Yet it is as necessary to the soul as cleanliness to the body.

Finally guard your faith as the most precious jewel in your possession. Of all that you own this gem only belongs to you in death. Your other goods, even your cherished body, must be left to the world; your faith accompanies you through sickness, and dying, and death, to the seat of judgment. Be not, therefore, like that base Indian of whom Othello spoke in his despair, who

> Threw a pearl away
> Richer than all his tribe.

Let neither your own folly, nor the trickery of the world, nor foolish ambition, steal from you that most precious jewel, without which you will be poor indeed. In this mood say occasionally the following

## PRAYER

O Lord God, we humbly and fervently ask of Thee the gift of perpetual health of mind and body; and also, through the glorious intercession of the Blessed Mary ever Virgin, that we may be freed from present sadness, and may hereafter possess eternal gladness. Through Christ Our Lord. Amen.

## TO YOUR NEIGHBORS

Your duty to your fellows cannot be confined to helping them in moments of distress. But charity demands that we do not wait for our neighbors to fall into poverty and wretchedness before we show them affection. The first duty of every good Catholic to his neighbor is to set him a fine example. In speech, in manners, in observance of the Christian law, in performing religious and other duties, example is the first great duty. Usually it is the last thought of.

What force more than any other destroys the young? Bad example. They leave home decent and religious after a long training under parent, school, and priest. In a year they are notorious sinners. Why so sudden and so monstrous a change? The bad example of one set, the failure of the decent to set a good example. Besides example there are times when instruction is your duty. The ignorance of many Catholics about their religion is as extensive as their readiness to argue about it. How often are you asked a question by a sincere non-Catholic, and find yourself unable to answer it. How often you could have set disputants right and were too lazy or too ill-informed to do so.

Good example, instruction at the right moment, reproof and correction, are just as much your duty as to help the poor. Special care of the sick and the dying is also an imperative and often neglected duty. It is not enough that you pay for the care of the sick; if you are intimates you must do something for the spiritual condition. Either send for the priest, or have the hospital authorities attend to it, or look after the matter from beginning to end. The distress of the sick is sometimes very keen, but they are too weak or too generous to speak of it.

When death has seized them be more solicitous about prayers for their souls than flowers and grandeur

for the funeral. Flowers are an easy and expensive tribute, but prayers mean long remembrance and unselfish assistance.

In these sentiments say occasionally the following

## PRAYER

O Most loving Jesus, Pattern of charity, who makest all the commandments of the law to consist in love towards God and towards man, grant to us so to love Thee with all our heart, with all our mind, and with all our soul, and our neighbor for Thy sake, that the grace of charity and brotherly love may dwell in us, and all envy, harshness, and ill-will may die in us; and fill our hearts with feelings of love, kindness, and compassion, so that by constantly rejoicing in the happiness and success of others, by sympathizing with them in their sorrows, and putting away all harsh judgments and envious thoughts, we may follow Thee, who art Thyself the true and perfect love. Amen.

## TO YOUR PROFESSION

It is strange in what scorn, or horror, or contempt, or dread, many pious people hold the profession of the actor. From the earliest times this has been the case, whether a people were Christian or pagan or nothing. There is no need to try to account for it, because it is disappearing; but there is a real need for the actor to acknowledge its existence, to nullify its influence, and finally destroy it.

The chief reason for this distrust and scorn of the profession is the ease with which unscrupulous managers, dramatists and notable actors, in all ages and among all peoples, prostitute their art and profession to the unclean. Why the public should be so sensitive about stage immorality, while permitting the

press to report in detail a grosser immorality daily, is not explicable. However, the duty of the actor is to earn respect for his profession by his own behavior towards it; which means that he must fight against the unclean section of the stage, as a city does against its slums, until it has been wiped out.

Moreover, he must learn to know and seek to uphold those ideals which keep art from the degradation of the carnal and the brutal. Music and painting and poetry and sculpture can serve the devil, and have served him, and are serving him now; but when true to their ideals they serve God and man nobly. It is the same with the drama, and with the institution which exploits the drama, the stage. It must be made to serve God and man by virtue. You must help to keep it to that ideal service.

You will never do it by playing in vile plays, or with vile managers and companies. You must defend your profession by act and by argument. You must sanctify it by your own sanctified life. Offer your work daily to God. Pray for the purification of the stage. Speak daily in its behalf. Protest daily against its degradation. Occasionally say this

## PRAYER

O God, whose mercies are without number, and the treasure of whose goodness is infinite: I return thanks to Thee for the gifts Thou has bestowed on me, and I beseech Thy clemency that as Thou dost grant the petitions of them that ask Thee, so never forsaking them, Thou wilt prepare them for the rewards to come.

And I commend to Thee the profession by which I earn my bread, that led by the light of Thy Spirit it may rise to the service of Thee, and continue in it, and avoid those terrible depths of depravity dug for it by a lustful world. May the beauty which Thou

hast conferred on it shine with the added beauty of Thy grace and blessing, and lead men to the love and knowledge and service of Thee always. Amen.

## CALL ON THE PRIEST

The first thing a soldier would do in a garrison would be to report at headquarters; therefore, the Catholic actor should not fail to visit the local church and adore the Blessed Sacrament. It is not a matter of obligation, of course. It is just carrying out a good old Catholic custom. It keeps the actor in touch with his religion. It acts against that tendency to disorder which too much travel and change of scene bring into a man's mind.

If in addition to the church visit, the actor finds it convenient and unobtrusive to call upon the resident pastor, it should be done. With regard to the drama the clergy may be divided into two classes: those who think it sinful, or useless, or dangerous, and those who favor it as a social force or a pleasant art. The former look upon actors as infidels and worse, the latter know little about them. It is worth while, therefore, to cultivate in a courteous way both classes; that the one may see their mistake and the other may get the support of knowledge.

Actors for the most part have an odd shyness with regard to the priest; yet this personage, where he knows anything about the profession at all, has a great respect for the ability which good acting requires, and a growing interest in its exponents. By all means visit the priest wherever you can while on the road.

And while pursuing those interminable journeys, keep in mind that other road which the soul should always be travelling, namely the road to a holy ending. Here is the great Newman's description of that road, which he calls

## A SHORT ROAD TO PERFECTION

"It is the saying of holy men that, if we wish to be perfect, we have nothing more to do than perform the ordinary ditues of the day well. A short road to perfection,—short not because easy, but because pertinent and intelligible. As soon as a person really desires and sets about seeking it himself, he is dissatisfied with anything but what is tangible and clear, and constitutes some sort of direction toward the practice of it.

"We must bear in mind what is meant by perfection. It does not mean any extraordinary service, anything out of the way or especially heroic—not all have the opportunity of heroic acts, of sufferings,—but it means what the word perfection ordinarily means. By perfection we mean that which has no flaw in it, that which is complete, that which is consistent, that which is sound,—we mean the opposite to imperfection. He then is perfect who does the work of the day perfectly, and we need not go beyond this to seek for perfection.

"If you ask me what you are to do in order to be perfect, I say, first: do not lie in bed beyond the due time of arising; give your first thoughts to God; make a good visit to the Blessed Sacrament; say the Angelus devoutly; eat and drink to God's glory; say the Rosary well; be recollected; keep out of bad thoughts; make your evening meditation well; examine your conscience daily."

## A PRAYER TO THE GUARDIAN ANGEL

O ANGEL OF GOD, to whose tender care I have been committed by the wisdom of God; who hast watched over me in the years when I knew thee not; who hast prayed for me, guided me, restrained me, in my ignorance, and inspired me and consoled me, when I thought no one was near to aid; whose duty it is to accompany me through this life on earth, and afterwards to be my guide and companion in the heavenly life; make me through thy loving intercession ever conscious of thy friendship, ever worthy of it, ever attentive to it; obtain for me the grace of a sinless life, a happy death, a merciful judgment; so that I may greet thee as friend greets friend in the light of the vision of God, in the glory of the everlasting day. Through Jesus Christ Our Lord. Amen.

THE END

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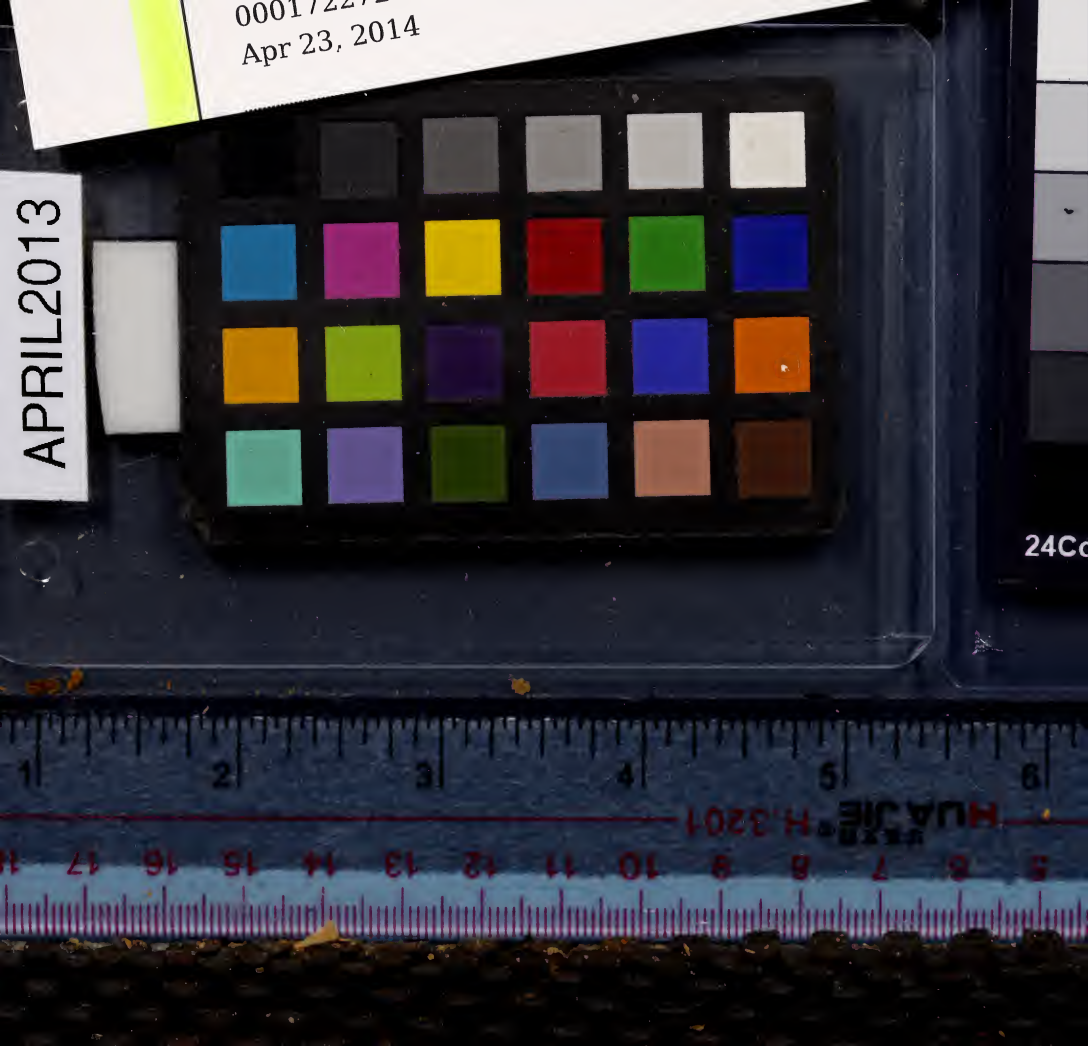
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